A

NARRATIVE

Of the PROCEEDINGS of

George Keith,

AT

COOPERS-HALL

IN THE

City of *BRISTOL*,

The 14th Day of *Auguſt*, 1700.

In Detecting the ERRORS of

Benjamin Cool,

And his Brethren, the QUAKERS at *BRISTOL*: Which were Read before a great Auditory of Miniſters, and other Citizens and Inhabitants.

And divers other Memorable Paſſages between Him, and the QUAKERS at *Briſtol*. Particularly a DIALOGUE, at *Coopers-Hall*, between a *Quaker Cobler*, and *G. Keith*. And another Dialogue between ſome *Quakers* and *G. Keith*, at *B. Cool*'s Houſe in *Briſtol*.

TOGETHER WITH

ſome of the Chiefeſt Quotations, out of the Books of *B. Cool* and *W. Penn*, Read at the ſame Place, the ſaid Day.

By *GEORGE KEITH*.

London Printed for *J. Gwillim*, in *Biſhopſgate-Street*, 1700.

BODLEIANA

A NARRATIVE OF George Keith's Proceedings at *Coopers-Hall*, BRISTOL.

AT a Propoſed Conference at *Coopers-Hall* in *Briſtol*, the 14th day of *Auguſt*, 1700. betwixt ſome Quakers, and *George Keith*; divers Miniſters and many Citizens, and Inhabitants of the City of *Briſtol* being preſent, then and there, did declare that they heard *George Keith* fairly and fully by clear Evidence, to their full Satisfaction, prove out of the Books of *W. Penn*, and *B. Cool*, the following Poſitions.

Firſt, That all Mankind had but one *General Rule* of Faith and Practice, and that that Rule was not the Scripture, but the Light in every Man; which ſometimes they ſay is *Chriſt*, ſometimes a *Common Illu-*

mination. And the Arguments of *W. Penn*, which *G. Keith* did Read out of *W. Penn*'s Book, called, *A Diſcourſe of the General Rule of Faith and Practice*, did plainly appear to the Auditory, to be Levelled againſt their *Authority*, *Perfection*, and *Certainty*, as to all the peculiar Doctrines of the Chriſtian Faith and Religion, and particularly as to the Doctrine of the Holy Trinity, againſt the *Arians*, &c. and the Doctrine of the Sacrament of the Lords Supper againſt the Popiſh Tranſubſtantiation.

Secondly, That that Outward Perſon [that ſuffered at *Jeruſalem*] was not properly the Son of God.

Thirdly, That Faith in the Hiſtory of Chriſts outward Manifeſtation, has been a Deadly Poyſon, theſe later Ages have been infected with.

And notwithſtanding the Endeavours uſed by *B. Cool* [the Quakers chief Speaker now at *Briſtol*] in his Book, called, *Sophiſtry Detected*, to clear *W. Penn* and render him ſound, as touching the three Points above-mentioned; the ſaid *B. Cool* denying them to have been truly charged on *W. Penn* by *G. Keith*, and calling his ſo charging them palpable Untruths, yet by the Quotations read by *G. Keith* out of *B. Cools* ſaid Book, called, *Sophiſtry Detected*; the Auditory above-mentioned, did then and there, declare that *B. Cool's*

Cool's Defences of *W. Penn*, touching theſe three Points, were inſufficient and invalid; and that what *B. Cool* had called Palpable Untruths, *G. Keith* had proved out of *B. Cool*'s ſaid Book to be Palpable Truths, and that they were all three owned and juſtified by *B. Cool*.

As alſo that the Plain Tendency of the Book of *W. Penn*, called, *A Diſcourſe of the general Rule of Faith and Practice*; and of the Book of *Ben. Cool*, called, *Sophiſtry Detected*: [Being a pretended anſwer, to a Printed half Sheet by *George Keith*, called, *A Synopſis of* W. Penn's *Deiſm*,] by the ſeveral Quotations Read by *G. Keith*, and preſented by him to the View of any, who were willing to inſpect into them, (which ſome of the Miniſters did) appear'd to the ſaid Auditory, to be, to Overthrow the *Chriſtian Faith*, and to Introduce *Deiſm* and *Heatheniſm*, in it's ſtead.

As alſo, *G. Keith* did make it clearly appear, by the Quotations he Read out of *B. Cool*'s ſaid Book, that the Reflections *B. Cool* had caſt on *G. Keith*, were Unjuſt, Uncharitable, and Unchriſtian.

Some

Some of the Chief Quotations, and Passages, Collected out of B. Cool's Sophistry Detected, *and* W. Penn's Christian Quaker; *and Read at* Coopers-Hall, *the* 14*th of* August, 1700.

On the First Head.

Page 2. The Creating Word that was with God, and was God, in whom was the Life, and that Life, the Light of Men, must be the general Rule of Mens Knowledge, of Faith and Obedience.

Page 4. The Spirit is the Primary Rule, even for Believing the Scriptures themselves.

Page 4. If the Illumination of the Holy Spirit, is the Primary Rule to those that have the Holy Scriptures, it is much more the Rule for them that have them not; but the first is True, therefore the last.

Page 4. There is but one General Rule to both.

Page 7. That one Universal Rule being Christ, it is impossible for Men to exalt him too much, who is God over all Blessed For-ever.

Page 9. But that the common and ordinary Discoveries of the Light within, Universally given to all Mankind, (as all Mankind adheres to, and obeys the same) is that Universal, or General Rule of Faith and Life, we shall I hope never Deny.

On the Second Head.

Page 4. Pref. He Grants *W. Penn* says, in a close Controversie with an Adversary, *That the Outward Person was not Properly the Son of God.*

In the Book, *Page* 11. He quotes *W. Penn*, saying, *But [that the Outward Person [that Suffered at Jerusalem] was properly the Son of God, we utterly Deny.*

Page 12. He says, this Passage is so far from being Erroneous, rightly understood, that nothing can be Truer. Nevertheless, since many People understand not the Terms of Proper, and Improper; and are apt to Judge of things according to their Carnal Conceptions; for that Reason, I should have been glad the Expression had never been used.

On the Third Head.

Page 14. And he that Obeys this Light, is a Child of Light, a Child of God, a true Christian. *Page* 28.

Page 28. If the Doctrine of the Light Within, be the Universal Rule of Faith and Life to all Mankind, it would bring all Men to be of one Religion; undoubtedly (says he) it is so.

Page 32. He quotes *W. Penn*, saying, (in his Address to Protestants, second Edition, p. 119.) *Let us but Soberly consider what Christ is* (saith he) *we shall the better know whether Moral Men are to be reckon'd Christians.* What is Christ, but Meekness, Justice, and Mercy, Patience, Charity, and Vertue in Perfection?

Page 32. This Doctrine of making Jesus the Light of the World, *viz.* [The Light Within] the Rule of Faith and Practice, would reconcile, not only *Papists* and *Protestants*, *Arians* and *Homousians*, *Socinians* and *Trinitarians*, but even *Jews* and *Christians*; this he grants is *W. Penn's* Assertion, and says *B. Cool, And truly I am very apt to think so too.*

Page 15. The distinction betwixt Moral and Christian, and the making Holy Life Legal, and Faith in the History of Christs outward Manifestation, has been a deadly Poyson, these later Ages have been infected with: which undoubtedly is a great Truth, truly distinguished saith *B. Cool*: Oh this Passage he quotes out of *W. Penn*, some Quotation out of *W. Penn's Christian Quaker*, against the Authority, Perfection,

ſection and Certainty of the Holy Scriptures. In Page 213. *W. Penn* Argues againſt the Scriptures being the Rule, from their not being plain to the Spiritual Man, nor proper nor Intelligible.

Chriſt. Quaker, Page 243, the ſecond Edition; Is there any Place tells us, without Interpretations, whether the *Socinian* or *Trinitarian* be in the Right, in their differing Apprehenſions of the Three that that bear Record? *&c.* Alſo, the *Homouſian* and *Arian*, about Chriſt's Divinity, or the Papiſts or Proteſtants, about Tranſubſtantion? If then, things are left Undefin'd and Undetermined: I mean, Literally and Expreſly in the Scripture, *&c.*

Chriſt. Quaker, Page 246. Moſt Perſwaſions are agreed about the Abſolute Neceſſaries in Religion, from that Light and Witneſs God has placed in Mans Conſcience, *viz. That God is, that he is a Rewarder of them that diligently ſeek him, that the way of God is a way of Purity, Patience, Meekneſs, &c. without which no Man can ſee the Lord:* Nay, they accord in ſome conſiderable matters ſuperadded, as ſome of them ſpeak, to wit, that God was manifeſted extraordinarily in the Fleſh, that he gave his Life for the World, that ſuch as believe and obey his Grace in their Hearts receive Remiſſion of Sins, and Life Everlaſting.

Note, He makes this last, none of the Absolute Necessaries, but superadded; surely *W. Penn* did Nap when he Writ this.

Christ. Quaker, *Page* 227. By a Rule, I apprehend some Instrument, by and through which, this great and universal Rule, [meaning the Spirit] may convey its Directions; such a subordinate Secondary and Declaratory Rule, we never said several parts of Scripture were not.

Christ. Quaker, *Page* 215, 216. If the Scriptures are the Rule, they must be so in the Original, or *Copies*; if in the Original, that is not Extant, and so there would be no Rule in being; for the last of it that was Extant, was the *Evangelist John's* History at *Ephesus*, not seen almost this thousand years. If the Copies must be the Rule, it were to be Wished we knew which were the nighest to the Original, there being above thirteen in Number; this is undetermined, and for ought we see, Indeterminable. And that which further confirms what I say, is the Variety of Readings which we find among those Copies, amounting to several thousands; and if the Copies cannot, how can the Translations be the Rule, so various (if not differing) from the true Sence of the Copies in many things, and one from another?

Page 218. Furthermore, If the Scriptures were the Rule of Faith and Life, *&c.* then, because they cannot be the Rule in the Translations, supposing the Ancient Copies were exact, it cannot be the Rule to ~~force~~ the greatest part of Mankind; indeed to none but Learned Men, which neither answers the Promise relating to Gospel Times, which is Universal, nor the necessity of all Mankind for a Rule of Faith and Life.

Note, *I desire the Readers to Peruse my late Book, Printed at* London 1700, *By* John Gwillim, *called,* Bristol Quakerism Expos'd, *in Answer to* B. Cool's *Book, called,* Sophistry Detected; *as also, my Book, called,* The Deism of W. Penn and his Brethren, *Printed at* London, *by* B. Aylmer, *at the Sign of the Three* Pigeons *in* Cornhill; *where he will find* W. Penn's *and* B. Cool's, *Sophistical Arguments against the Holy Scriptures being the Rule of Faith and Life to us Christians, sufficiently Answered; and their Distinction, of the Light Within, being the Primary Rule, and the Scriptures being the Secondary Rule, clearly Refuted. Also let them Read my fourth Narrative, and the late Printed Sheet, called,* A Serious Call to the Quakers, *&c. Another Printed Sheet, shewing the Contemptible Names that the* Quakers *chief Teachers have given the Scriptures.*

Note, Reader, That I give this Paper, the Title, *At a Propos'd Conference*, &c. becauſe, it was really not only deſign'd, but propos'd by me to *B. Cool*, the Quakers chief Speaker, now at *Briſtol*, and others of his Brethren, concern'd with him in his ſaid Book, called, *Sophiſtry Detected*, both by Word and Writ. But if ſome *Quakers* were Preſent, yet none of them appeared to ſay any thing in Vindication of *B. Cool*, or his Brethren; only after the Quotations were Read, one Quaker (who ſaid he was a *Cobler*) ask'd *G. Keith* ſome Queſtions, to the effect following:

Qua. George, *I have a Queſtion to ask thee.*

G. Keith. Say, what is it?

Qua. *Doth God require of me, or any Man, an Impoſſibility?*

G. Keith. No.

Qua. *What Rule hath God given me, that I may be Perfect, as God is Perfect?*

G. Keith. Do ye mean by *Perfect as God is Perfect*, to be equal to God in Perfection, or only to be like him?

Qua. *I underſtand not that Diſtinction; but I ask, What Rule hath God given me, that I may be Perfect, as God is Perfect?*

G. Keith. As Perfect, ſignifies to be like unto God, the Rule which God hath given you and all Chriſtians, is, the Holy Scripture; but ye, and all of us, need

need the inward help of the Holy Spirit, to Enable us to Underſtand, Believe, and Obey the Holy Scripture?

Qua. *But I cannot Read the Scripture?*

G. Keith. But ye can hear them Read, and Expounded by Preaching; and Faith comes by Hearing, as well as by Reading?

Qua. *If I Obey the Grace of God in my Heart, that tells me, I ſhould not Sin; is not that ſufficient to me, for my Salvation, ſeeing I cannot Read the Scripture?*

G. Keith. I have told you already, tho' ye cannot Read the Scripture, ye may hear them Read to you. But by this it appears, ye think the Scripture is not your Rule, but ſomething within you; but that ye think your Rule within you, whether is it Chriſt, or the common Illumination, given to all Mankind?

In this *B. Cool* Varieth, and ſometimes makes it to be Chriſt, ſometimes the common Illumination given to all Mankind; but if it be the one, it cannot be the other; which of the two is it, ſay ye?

Qua. *I underſtand not the Diſtinction?*

G. Keith. The Diſtinction is eaſie to be Underſtood, Chriſt is diſtinguiſh'd from his Illumination, as the Agent or Workman, is from his Action or Working; what is your Trade?

Qua. *I am a Cobler?*

G. Keith. Do ye underſtand the Diſtinction, between a *Cobler* and *Cobling?*

Qua.

Qua. *I do.*

G. Keith. Hath the Light within you Taught you, without Scripture, that if ye ſincerely Repent of your Sins, God will forgive you your Sins for Chriſt's Sake, who Dyed for you?

Qua. *I am not come ſo far yet; I do not ſay that I am Perfect.*

G. Keith. Tho' ye are not Perfect, yet ye ought to have ſuch a Belief, that if ye ſincerely Repent of your Sins, God will forgive you your Sins, for Chriſt's Sake, who Dyed for you; hath the Light within you, without Scripture, Taught you this Belief?

Qua. *I have told you, I cannot Read the Scripture?*

G. Keith. And I have as oft told you, ye can hear them Read. Do ye believe that Chriſt Dyed for you?

Qua. *Yea!*

G. Keith. By what Rule do you Believe this? Or hath the Light within you, without Scripture, Taught you this?

Qua. *Is not Chriſt within, the hope of Glory?*

G. Keith. Hath Chriſt within you, or if ye ſhould ſay God Almighty, hath he Taught you this Belief without Scripture, that Chriſt Dyed for you?

But no other Anſwer could I have from him, but over and over, he ſtill ſaid; he cou'd not Read the Scripture; whereby it did Plainly enough appear to

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the Auditory, that he thought the Light within him Taught him all that was needful to his Salvation, without Scripture; as the very Nature and Manner of his Queries and Objections, did plainly make Manifeſt.

I thought it neceſſary to ſet down this whole Paſſage, which to the beſt of my Remembrance, is truly and fairly done, as to the ſubſtance of it, whereof I doubt not, but many have a true Remembrance, and if need be, will atteſt to the Truth of it, as well as to the Truth of the other Paſſages above Deliver'd.

The reaſon of my ſetting it down, is to Silence and put to Shame the Lyes that ſome *Quakers* here have ſpread, whereof I have been Inform'd by divers, that a *Quaker*, that was a poor *Cobler*, was too hard for me, at *Coopers-Hall*; and tho' I anſwer'd his firſt queſtion, yet that I could not anſwer his next, and other following queſtions.

And the like Falſe and Lying Stories ſome *Quakers* have rais'd, upon what paſs'd betwixt *B. Cool* and me, and *Charles Hartford* and me, and ſome other *Quakers*, at *B. Cool's* Houſe in *Briſtol*, the firſt Week of *Auguſt* 1700. when I went to deſire him to give me a Meeting, either to make good his charges

ges againſt me, or own his Error, he having abuſed me in his Book called *Sophiſtry Detected*.

I took along with me Mr. *Bedford*, Miniſter of the Temple, Mr. *Noble*, and Mr. *Wear*, to be Witneſs of what paſt, ſuſpecting (as the *Quakers* manner oft is) that they wou'd unfairly Repreſent it; and ſo I find ſome of them have done, and writ to their Correſpondents at *London* (of which I have had an Account in two ſeveral Letters from *London*) that B. *Cool* was ſo Powerful in his Diſcourſe with me at his Houſe, that I was not able to ſpeak in my own Defence: and that I call'd on Mr. *Bedford* to ſpeak for me, but he refus'd; and he left me alone in the Street, and I ſat down in the Street as a Man forſaken, to my own confuſion; and that I had no favour among any at *Briſtol*.

I think fit therefore to ſet down what paſſed betwixt the *Quakers* and me, at B. *Cool*'s Houſe, which to the beſt of my Remembrance is in Subſtance (paſſing ſome Circumſtantials too tedious to relate) as followeth.

G. Keith. *I am come to deſire you*, B. Cool, *and your Friends, to give me a Meeting in order to prove me guilty of thoſe things ye have charged me with, in your Book called* Sophiſtry Detected; *or own your Error.*

B. Cool.

B. Cool. Thou art not worthy that I ſhould ſpeak to thee; thou art an Apoſtate, and knoweſt in thy Conſcience thou haſt be-lied us, and that we hold no ſuch things as thou chargeſt us with: But I will ſpeak to that Man; Pointing at Mr. *Bedford*.

G. Keith. *If I have done ſo, or if I am ſuch, as ye repreſent me, ye have now a fair opportunity to prove it againſt me, I am Conſcious of no ſuch thing; ye begin very Hotly, that I am not worthy ye ſhould ſpeak to me.*

B. Cool I am Warmly concern'd.

G. Keith. *Ye have given me ſuch a Character in your Book, that if I deſerved it, I ought not to live in the Nation; therefore ye ought to prove your charge againſt me: Beſide, in your laſt Printed Paper ye name me very diſdainfully, and call me a Creature.*

B. Cool. Are ~~you~~ not a Creature? *the-re*

G. Keith. *Yes, and ſo are ye, and all Men; but it is eaſie to underſtand when it is ſpoken in diſdain.*

B Cool. Why may I not call ~~ye~~ a Creature, as well as ye call me a Beaſt? *the-re*

G. Keith. *Where have I call'd you Beaſt?* [To this he ſaid nothing, I ſtill preſſing for a Meeting.]

B. Cool ſaid, *George*, I will fight thee with thy own Weapon that thou haſt choſen.

G. Keith. *What is that?*

B. Cool. The Pen.

G. Keith. *But I have not confin'd my ſelf to one Weapon, I have two Weapons, both Pen and Tongue.*

B. Cool. The Pen is the Beſt Weapon; for if we ſhould diſpute it by the Tongue, few will hear us; but what we do with the Pen, will go through the Nation.

G. Keith. *As the Pen in ſome caſes has the Advantage, ſo in this caſe it has not, for you may write twenty Books againſt me, and I as many againſt you; and yet the thing may remain to many doubtful; ye blaming my Quotations out of your Books, and I blaming yours out of my Books; this cannot be decided, to the Satisfaction of many, who have not the Books I quote; but a meeting Face to Face, and expoſing the Quotations to view, out of your own Books, would end the matter.*

B. Cool. You have Logick and Univerſity Learning, which I have not, therefore I will not diſpute with you by the Tongue; but in Writing I will Anſwer you by Arguments from Scripture and plain Reaſon.

[Note, *Why ſhould a Man who thinks he has the Spirit, refuſe to diſpute with a Man that has Logick? The Apoſtles refuſed not to diſpute with the Heathen Philoſophers: This was not the Quakers way in former years, who commonly called the Greateſt Scholars in* England *to diſpute with them; this is a Great Change in them, as in other things they are greatly changed.*]

G. Keith. The matter of Diſpute betwixt you and me, is chiefly about matter of Fact, as whether I have wronged your Books by falſe Quotations; this can be ſhown without any Logick.

And

And I ſtill preſſing *B. Cool* to give me a Meeting, either Publick, or before ſome Perſons choſen on both ſides; and *B. Cool* refuſing, ſaying, *He would ſpeak to Mr.* Bedford, *tho' not to me.* I deſired Mr. *Bedford* twice or thrice, to ſpeak to *B. Cool*, to perſwade him to give me a Meeting; but that I either wanted or deſired Mr. *Bedford*'s help to diſpute with *B. Cool*, both Mr. *Bedford*, and my other two Witneſſes, Mr. *Noble*, and Mr. *Wear*, have cleared me; and, if need be, will give it under their Hands.

After ſome time, *Charles Harford* Senior ſaid to me, George *I have a Queſtion or two to aſk thee?*

G. Keith. What is your Name?

C. Harford. *My Name is* Charles Harford?

G. Keith. I have heard a good report of you, let me hear your Queſtions (tho' I came not here to Diſpute, but to procure your Conſent, in order to Diſpute.)

C. Harford *Was thou not once a Presbyterian?*

G. Keith. Yes!

C. Harford. *And was thou not then in an Error?*

G Keith. I was in an Error in ſome leſs matters, but had no ſuch Errors as was Fundamental, ſo as to hinder my being a Chriſtian

C. Harford. *And was you not afterwards a Quaker?*

G. Keith. Yes!

C. Harford. *And was thou not then in an Error?*

G. Keith. Yes. But I thank God I never held the worst of the *Quakers* Errors.

C. Harford. *And art thou not now of the Church of England?*

G. Keith. Yes!

C. Harford. *And art thou not now in an Error,*

G. Keith. I know no Error that I am in; if I err in any thing, I do it not knowingly: the best of Men may be in an Error, in some small matter, that will not hinder their Salvation, tho' they Dye in it. In my changes from *Presbyterian* to *Quaker*, and from *Quaker* to the Church of *England*, I reckon I was still a Christian, holding all along the Fundamentals of Christianity, and being preserv'd from my Childhood, from all Scandalous things, by the Grace of God, tho' I acknowledge, I was but a Weak Christian, and so I think my self still, a Weak Christian.

C. Harford. *I will prove from thy own Words, that thou art in Error still.*

G. Keith. Prove it then!

C. Harford. *Dost thou not joyn with the* Church of England, *in her Prayers, that thou dost Err and Stray like a Lost Sheep?*

G. Keith. I know no such Words of Prayer, that the *Church of England* useth. At this he and his Brethren Stranged; whereupon I took the Common Prayer out of my Pocket, and Read the Passage

to

to them: *We have Erred and Strayed from thy Ways, like Loſt Sheep?* You ſee it is in the time paſt, and not in the preſent; *We have Erred, and we do Err*, are differing.

Said ſome *of the Quakers*, *Read on* George, *and thou will find it, in the preſent*: So I Read on, till I came to the Words, *And there is no ~~help for us~~. What ſay'ſt thou to this*, George?

G. Keith. *There is a Place in* Jeremiah, *that will help us to Underſtand this.* It is not in Man that Walketh to direct his Steps, *Jerem.* 10. 23. *What ſay ye to this? Is not the Light in Man, to Direct his Steps? And do ye not ſay, the Spirit is in you, given you of God, to direct your Steps? So I ſay, As there is no Light or Spirit in Man, as of himſelf to direct his Steps, but what true Light or Spirit he hath that directs him, is not of himſelf, but of God; ſo what True Health is in us, is not of our ſelves, but of God; as we cannot direct our ſelves without God, ſo we cannot Heal our ſelves. The Quakers generally blaming this Interpretation; B. Cool* ſaid, George *is in the Right of it, I own his Sence to be true.* Some alledging, that it was not the Sence of the *Church of England*; I bid them ask Mr. *Bedford*, whether it was not her Sence, and his, as a Member and Miniſter of the *Church of England*; who ſaid it was.

I further told them, they did not fairly by me,

to

to Upbraid me with my Changes, and Apoſtacie, unleſs they would prove, that in any of my Changes, I have departed from any Fundamental of the Chriſtian Faith; which I never did, in any of my Changes. Nor have my Changes been greater, than many of the *Quakers*, and ſome of you have had more Changes than I ever had, and have gone through all the ſeveral Profeſſions among *Proteſtants*, as Epiſcopal, *Presbyterian*, *Independant*, *Anabaptiſt*, and *Quaker*; and why ſhould I be more Upbraided with my Changes, than *Richard Claridge* with his; who firſt was a Benefic'd Man in the *Church of England*, than an *Anabaptiſt*, and now a *Quaker*; ſome of them ſaid, *But I changed for Money*; which I Poſitively denyed, and withal, told them, that I had leſs Money now, than when I was a *Quaker*; ſome of them ſaid, *I had it in reverſe, or to that purpoſe.*

Which Falſe and Groundleſs Inſinuations, I did not think worth while to Anſwer: And it is very great Impudence in them, to object either againſt me, or others in the *Church of England*, for having a Living; ſuppoſing I had, as at preſent I have none: Seeing they know well enough, that many of the *Quakers* Preachers are grown Rich by their Preaching; and the ready way to get Money, is to turn Preacher among the *Quakers*; Witneſs *B. Cool*, who from a Poor Lad that wrought at the Loom, (as ſome of his

his Brethren has told him, as I am informed) is become worth many hundreds; and the Itinerant Preachers among the *Quakers*, who mostly have not of their own to bear their Charges, are largely supplyed out of the Common Fund: And *G. Fox*, the *Quakers* great Apostle, who mightily Pleaded that Ministers should work with their Hands, yet after he turned the Quakers Apostle, he wholly left off his Trade of Shooe-making, and never either made or mended a Shooe, after that time, and Dyed Considerably Rich

Note, Reader, Whereas in the end of my discourse with them, I had told them my Error, when I was a Quaker.

First, In denying Baptism and the Supper.

Secondly, in mis-applying divers places of Scripture to prove some true things.

Thirdly, in my being over-charitable to the Quakers, and uncharitable to all other Protestant Societies, judging the Quakers the only visible Church of Christ.

(All which three Errors I have Retracted, in my Book of Retractations, Printed three years ago) And having

having compared them in my Ignorance, to the higheſt round of the Ladder, and the Church of *England* to the Loweſt, the *Presbyterians*, *Independents*, and *Anabaptiſts*, in the middle, making ſeveral removes from Popery, which I counted as dreg and Earth; from this I am informed, that they have raiſed a report, that I ſaid to them, The Church of *Rome* was the Foundation of the Church of *England*, and all other Proteſtant Churches, which I declare to be a horrid Slander, as I can prove by ſufficient Witneſſes. *G. Keith.*

Note alſo, That after *G. Harford* had blamed me for Confeſſing my Sins with the Church of *England*, and Praying for forgiveneſs of Sins; I asked him, and his Brethren, if they had no Sins to Confeſs and ask forgiveneſs of God? None of them would give me a poſitive Anſwer, but ſaid, they held me not for their Father Confeſſor, which is their ordinary evaſion; but by their blaming my joining with the Church of *England*, to confeſs my Sins, and ask forgiveneſs of Sin from God; it is evident, they hold they have no Sins to Confeſs, or pray for the Forgiveneſs of. And it is greatly worth Noticing, that they are not heard in their Prayers in their Meetings, to confeſs their Sins, or to Pray, *Forgive us our Sins*; tho' ſome of late, have been heard to ſay, (as I my ſelf have heard ſome at *London* ſay in their Meeting) *Pardon*

them

them that have Sinned againſt thee: As ſuppoſing ſome in the Meeting needed Pardon of Sin; but the Preachers were ſuch perfect Men, that they needed no ſuch Confeſſion nor Prayer; tho' *Nehemiah* and *Daniel*, who were better Men than any Quaker, did both *Neh. 9. Dan. 9.*

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Some other Memorable Passages, Concerning the Quakers *and* G. Keith, *at* Bristol.

1. MR. *Bedford* Minister at the *Temple*, at the beginning of the designed Conference, did clear himself of an Aspersion cast upon him by a Quaker, called *John Dyer*; that the said *John Dyer* did affirm, that he heard Mr. *Bedford* say in the House of *Charles Harford* Junior, that *George Keith* had been Uncharitable, and Unfair to the *Quakers*. This *John Dyer* said to *G. Keith*, in the Hearing of *Cornelius Sergeant*, and Mr. *Wear*, at the House of *Cornelius Sergeant*, who are ready to attest the Truth of it. This Mr. *Bedford* denyed altogether that he said; but his Words were, That whereas some *Quakers* at the House of *Charles Harford* Junior, were Blaming *G. Keith*, to Mr. *Bedford*, for giving false Quotations out of their Books, and for putting false Glosses on True Quotations: Mr. *Bedford* answer'd, *If ye will make this appear to me, out of your Books, that* G. Keith *has so done, I will say, He hath been Unfair and Uncharitable towards you:* Which being said, meerly on Supposition, he said *John Dyer*, turn'd to a Positive Assertion; *But*, said Mr. *Bedford*, *I am not Convinc'd in the least, that G. Keith* hath wronged them in any Quotations.

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2. Tho' *G. Keith* hath again, and again, ſince his coming to *Briſtol*, deſired the *Quakers* at *Briſtol*, particularly *B. Cool*, to give him a Meeting before Impartial Witneſſes, or ſome choſen on each ſide; wherein they might bring forth their Proofs againſt him, having given falſe Quotations out of their Books, or putting falſe Gloſſes on their true Quotations, as they have charg'd him to have done; both in their Printed Book, called, *Sophiſtry Detected*, and by Word of Mouth frequently, yet they refus'd altogether to give him ſuch a Meeting

3. On the 13*th* of this Inſtant, the *Quakers* gave in an Addreſs to the Mayor of *Briſtol*, Signed by *Charles Jones* Junior, and divers others of chief Note of the *Quakers* in *Briſtol*, giving their Reaſon, why they refuſed to meet with *G. Keith*, in order to procure an order from the Mayor, to hinder the deſign'd Conference at *Coopers-Hall* abovemention'd; pretending that they were againſt a Tumultuous Meeting. The Mayor, out of his good Inclination, propos'd to them his Deſire, that *Benjamin Cool* ſhould meet with *G. Keith* at the Mayors Houſe. Twelve being choſen on each ſide, fairly to hear matters Debated betwixt them, and he ſhould Treat them civilly at his Houſe; and if they would grant his deſire, he ſhould hinder the Meeting at *Coopers-Hall*; and told them, he would wait for their Anſwer till next Morning; but

but no Answer coming, he did Consult with the Aldermen, about the *Quakers* Address, who did agree, that the Conference at *Coopers-Hall* was not to be hindred, their Reason not being found sufficient for so doing.

4. The *Quakers* thus refusing to Meet with *G. Keith*, not only at his Request, but at the Request of the Mayor; which was so reasonable, that if *G. Keith* has wrong'd them by false Quotations, or putting false Glosses on their Words, they had a fair opportunity to show it to his Face; and they ought so to do, or otherwise, Cease to Cry out against him; gives just and great occasion, to the People generally of this City of *Bristol*, to Judge, that their Charges on *G. Keith* are without just Ground, and that the *Quakers* are Conscious in themselves, their Books are Unsound, and that they cannot stand by their former Principles, delivered them by their chief Teachers, but must needs Retract them, which all good Christians desire them to do.

5. *G. Keith* at the beginning of the Meeting at *Coopers-Hall*, declared Solemnly that he did not expose the *Quakers* Errors, from any Prejudice, or Malice, as the *Quakers* suggested against him, but could not prove; but from Real and True Love both to the Truth of the Christian Religion, and the Souls of

of Men, which were in danger to be Loſt, by holding ſuch Pernicious Doctrines.

6. Whereas a *Quaker* brought in ſeveral Printed Pamphlets againſt *G. Keith*, without any Name to them, and gave among the People; *G. Keith* at *Coopers-Hall*, ſhewed how Unfairly the *Quakers* dealt with him, in uſing theſe Books againſt him; containing paſſages in his former Books, Writ by him when a *Quaker*, which had been both generally and particularly Retracted by him; and yet that none of thoſe Quotations, did contain any matters contrary to any one Article of the Apoſtles Creed, or Fundamentals of Chriſtianity, which he was ready to prove the *Quakers* Books did, never by them to this day Retracted.

7. It having been Reported at *London*, that *B. Cool* had ſo Worſted *G. Keith* at *B. Cool's* own Houſe, in a Diſpute betwixt them, that *G. Keith* had nothing to to ſay in his own Defence, but called to Mr. *Bedford* to aſſiſt him, and that Mr. *Bedford* refuſed to do it, and at their going away from the Houſe, Mr. *Bedford* left him, and *G. Keith* ſat down in the Street Confounded, and Aſtoniſhed, and had not the Favour of any in the City of *Briſtol*. Mr. *Bedford* hath declared, that it is all utterly falſe what is reported of *G. Keith's* being worſted in diſpute by *B. Cool*, or that he

he called for his Assistance, but only that *G. Keith* twice or thrice desired Mr. *Bedford* to speak to *B. Cool* and the Quakers there present, to give him a Meeting, seeing *B. Cool* refus'd to speak to him, calling him Apostate, and charging him very uncharitably, and Passionately that he had Acted against his Conscience; and telling him that *G. Keith* was not worthy that he, *viz. B. Cool*, should speak to him; all which *G. Keith* did bear very patiently; of which *G. Keith* has three Witnesses, namely, Mr. *Bedford*, Mr. *Noble*, and Mr. *Wear*; and Mr. *Bedford* did not leave Mr. *Keith*, as he declares, out of any Dissatisfaction, but had occasion, that necessarily called him to another place than whither *G. Keith* was going.

But that *G. Keith* sat down in the Street, or was astonished, or disquieted, are all gross Falshoood; as is that other Story, that *G. Keith* had not any in the City of *Bristol* to favour him, or think well of him; the contrary whereof hath sufficiently appear'd, by the general respect the People of this City have shew'd to him, by the frequent Confluence of great Multitudes to hear him Preach; who has Preached seven times in this City, during these three Weeks, and who have generally spoken well of him, and especially by the Favour that the Mayor, and others of chief Note in the City have shew'd him; not only by their hearing him Preach, in several Churches,

but

but by kindly Entertaining him in their Houſes, and expreſſing their Thanks to him for his good Doctrine and Inſtructions, and their hopes of his being made Inſtrumental to do good among them.

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by kindly Entertaining him in their Houses, and
exercising their Hands to him for his good Doctrine
and Instruction, and their hopes of his being made
instrumental to do good among them.

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